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At the close of the address a vote of thanks was moved by Judge Arthur McArthur, of the Supreme bench of the District of Columbia, and passed unanimously.

The President announced that by direction of the Council there would be no regular meeting of the Society until the third Tuesday in November.

EIGHTY-FIFTH REGULAR MEETING, November 18, 1884.

Major J. W. POWELL, President, in the Chair.

The President stated that by action of the Council a place for the future meetings of the Society had been secured at the Columbian University.

The Secretary of the Council announced the election of Mr. M. D. Kerr, of the U. S. Geological Survey, as an active member of the Society.

A paper entitled "AUSTRALIAN GROUP RELATIONS," by Alfred W. Howitt of Gippsland, Australia, was then read by Col. Seely.*

EIGHTY-SIXTH REGULAR MEETING, December 2, 1884.

Major J. W. POWELL, President, in the Chair.

The Secretary of the Council announced the election as active members of Messrs. Victor Mindeleff, Cosmos Mindeleff, Wm. M. Poindexter, and Wm. H. Babcock.

Dr. FRANZ BOAS read a paper on "THE ESKIMO OF BAFFIN LAND."

Although the shores of Baffin Land have been visited by whalers for a very long time, there was still little known about the Eskimo tribes inhabiting this tract of land.

The southwesternmost region, the land about King's Cape, is called by the natives Sicosuilar, *i. e.*, a land which has no fixed ice floe during the winter. It is inhabited by the Sicosuilarmiut, who go deer hunting in the low land farther north. They have intercourse with the natives of the north shore of Labrador, the Iglu-

miut, *i. e.*, the inhabitants of the other side, crossing Hudson Strait from King's Cape to Cape Wolstenholme.

The middle region of the north shore of Hudson Strait is inhabited by the Akudliarmiut who go deer hunting to the large lake Agmakdgua, where they meet with the Nugumiut, the inhabitants of the peninsula between Frobisher Bay and Cumberland Sound. The shore of Davis Strait is divided into three parts:—Oko, Akudnirn, and Aggo, *i. e.*, the lee side, the centre, and the weather side. Oko, the land of the Cumberland Sound, is inhabited by the Okomiut who in olden times were divided into the Tellirpingmiut on the west shore of Cumberland Sound; the Kingumiut, at the head of it; the Kignaitmiut on the high Cumberland peninsula, and finally the Saumingmiut on Davis Strait, as far as Exeter Bay and Cape Dier. As the number of the Okomiut has been greatly diminished there scarcely exists any difference between these tribes now.

The inhabitants of Padli are nearer to the Akudnirmiut than to the Okomiut. The Aggomiut consist of two tribes: The Tudnumirmiut of Pond's Bay, and the Tudnunirossirmiut of Admiralty Inlet. Besides there are the Iglulingmiut of Fury and Hecla Strait, with whom we have been made acquainted by Parry and Hall.

I have visited the different tribes of Cumberland Sound and Davis Strait as far as Akudnirn, and no settlement in this country escaped my notice. As there are quite a number of natives of different tribes settled among these I was able to gather a good deal of information about all the Eskimos from Sicosular to Tudnuniirn.

The most interesting tribe are the Tellirpingmiut, the inhabitants of the west shore of Cumberland Sound, more particularly speaking, of Nettilling fiord. This is one of the few Eskimo tribes living inland. From former reports we only learned that the Kinnepatu, the Eskimo of Chesterfield Inlet, on the west shore of Hudson Bay, live nearly all the year round on deer and musk oxen, which they hunt on the plains between Back River and Chesterfield Inlet, only coming down to the seaside during the winter.

At the present time the Tellirpingmiut have the same custom. In the month of May they leave their winter settlement and travel with their dogs and sledges inland to the large lake Nettilling, (Lake Kennedy, of the old charts) and get to the place of their settlement, Tikerakdjuak, on the south shore of the lake, long before the ice breaks up. They take with them one or more bags of blubber for their lamps; but sometimes they do not even carry

as much, as they are able to cook with the heather found in abundance on the vast plains of the lake, and burn deer marrow in their lamps.

Now and then they secure a seal in the lake, but they cannot rely on their hunt as these animals are too few in number. In the western part of the lake they seem to be more plentiful; but in the eastern portion their number has been greatly diminished. I suppose that this is principally the reason why the Tellirpingmiut do not any longer stay all the year round on the shores of the lake as many of them formerly did. They seem to have spent there the greater portion of their lives, occasionally visiting the seaside to provide themselves with skins of the young and old seals. It very seldom happens now that any men winter inland, as the number of seals is too small. In the spring of the year they live on deer and the innumerable birds which are caught while molting. The Eskimos return to the entrance of Neltilling fiord about the beginning of December, when the ice in the fiords is strong and well covered with snow.

The other Okomiut, who are settled in four places on the west shore, two on the east shore, and one between Cape Mercy and Cape Micklesham, never leave the coast for any length of time. Only a few go in their boats also to Lake Neltilling, as this is the best place for deer hunting. They leave after the breaking up of the ice in July and return during the first days of October.

By far the most of them spend the summer at the head of the fiords whence they start deer hunting inland, returning after a few days' absence. The old men and the women meanwhile live on salmon which are caught in abundance in the small rivers emptying into the fiords. In winter they settle on the islands nearest to the open sea. Throughout the cold months until the sun rises higher they go sealing with the harpoon, watching the seal at its breathing hole. In March, while the seal brings forth its young, all the natives are eager to secure as large a number as possible of young seal skins, which are highly valued for the under jackets and winter pants for men and women.

In the fall the inhabitants of Saumia and Padli secure a great number of walrus which supply them with food and blubber until late in the winter. They only go sealing in order to enjoy themselves, as they generally have sufficient walrus meat to last them the whole year.

Sometimes even there is some left in summer. In spring they go bear hunting. The skins of these animals are exchanged for guns and ammunition, when the whalers visit the coast returning from their hunting grounds off Lancaster Sound.

The Tūdunirmiut hunt the white whale and the narwhal whose ivory is highly valued.

Though the Eskimos shift their habitations according to the seasons from one place to another we must not consider them a people without stationary abodes, for at certain seasons they are always found at the same places.

There are some doubts about the origin of the old stone foundations met with in every part of Arctic America, even in countries not any longer inhabited by Eskimos, as the Parry Archipelago and the northern part of East Greenland. It was believed that the central Eskimos forgot the art of building stone houses and only lived in snow huts.

In Baffin Land I found a great number of stone, turf, and sod foundations, apparently of very ancient origin. If the Eskimos come to a place where they know that stone houses exist they build these up into a comfortable home, covering the old walls with a double seal-skin roof and heather. In the settlement Anarnitung, near the head of Cumberland Sound, and at Okkiadliving, on Davis Strait, they frequently live in these houses which they call Kag-mong.

I found two different styles of construction, one with a very large floor and a remarkably short bed-place; the other with both parts of about the same size. The former the Eskimos ascribe to the Tūnnit, or as they are often called, Tūdnikjuak, a people playing a great part in their tales and traditions. The latter are ascribed to their own ancestors, the ancient Eskimos.

Indeed they do not build any stone houses now, as they always find in the places of their winter settlements the old structures which are fully sufficient for the number of men inhabiting the country now, which is very small as compared with that of former times. From different reports I conclude that Cumberland Sound about fifty years ago was inhabited by 2,500 Eskimos who are now reduced to about 300 souls.

In winter time they mostly build snow houses consisting of a high dome with a few smaller vaults attached, used as entrances which keep the cold air out of the main room. The Okomiut and Akud-

nirmiut cover the inside of the same with seal-skins; while the Nugumiut and Akudlirmiut leave the walls bare. They cut the pieces of snow much thicker and bury the whole house in loose snow which they stamp down with their feet.

In summer they live in tents made of seal-skin. The back part is formed by six poles, arranged in a semicircle and lashed together at their converging points. Two poles run from this junction to the entrance, which is also formed of two poles. The Okomiut build the back part of the tents much less steep than the Akudnirmiut. The Aggomiut use a tent with only one pole in the center, and one for the entrance.

I have been informed that three different styles of clothing are used in Baffin Land, two of which I have seen myself. The Sicosularmiut are said to use jackets with a broad tail and a hood, which latter is not pointed. The Nugumiut and Okomiut are very well clad, having their garments neatly trimmed with skins of different color and adorned with skin straps. Their hoods are long pointed, and the tails of the women's jackets very narrow. The jackets of the men have either no tail whatever, or one that is very short. The women's pants consist of two parts, the leggins being fastened by a string to the short breechlets.

The Akudnirmiut and Aggomiut use very large hooded jackets with a small point at the top. Their clothing is much inferior to that of the Okomiut. I have seen scarcely any attempt to adorn it in any way. The women wear very large boots which reach up to the hips. In Pond's Bay they are sometimes kept up by whale bone, and they are in the habit of carrying the young children in them.

There exist only very slight differences in the dialects from Akudliak to Pond's Bay, and those I found refer only to the vocabulary. However, in the most common phrases, the way of greeting, etc., every tribe has its own style. Nor could I find any differences with reference to their traditions. It is possible that a number of the Oko stories are unknown in Tudnunirn, and *vice versa*, but I am not sufficiently acquainted with the Tudnunirmiut to positively decide the question.

There are some differences between the Okomiut and the Akudnirmiut in the arrangement of feasts, which are repeated every fall, during which some natives make their appearance disguised and masked as representatives of a fabulous tribe.

All the Eskimos of Baffin Land are fond of music and poetry. They sing the old songs of their people, and spend the long winter nights telling traditions and singing the old monotonous tunes of their songs or composing new ones. I made the acquaintance of a few poets whose songs were known in every place I visited.

All their tales and the themes of the old songs are closely connected with their religious ideas. Though there is a strong resemblance between many of their own traditions and those of the Greenlanders, I found quite a number of new tales and religious ideas hitherto unknown. They are familiar with the *Erkilik* of the Greenlanders, whom they mostly call *Adlet*, and the *Tudnik*, who, however, do not inhabit the interior but are said to have lived formerly with the Eskimos on the same shores and in the same settlements. According to their tradition, which is only preserved in parts in Greenland, the *Adlet*, *Kodlunarn*, (white men) and *Innuít* are the children of one mother and her husband, a red dog, who lived at *Igluling*, in *Fury* and *Hecla* Strait. From there all the different tribes of *Innuít* are said to have spread over the country, now occupied by them.

It is worth noticing that the Labrador Eskimos know the *Adlat* and the *Tudnik* too. In *Erdmann's Wörterbuch des Labrador Dialects*, *Adlat* is explained as Indian of the Interior; *Tudnik* as a Greenlander. I believe, however, that these meanings were given to these words by the missionaries, while in reality they signify the same as in Baffin Land and Greenland. To learn whether there are any traditions relating to the *Adlat* or *Erkillek* would be of special interest.

The Eskimos of Baffin Land have no knowledge of the Supreme Being, *Torngarsuk*, whom the Greenlanders once considered to be superior to all the numerous lower spirits called the *Torgnet*. Of these there are a great many, but the most prominent ones appear in the shape of a bear, a man, or a woman, inhabiting the large boulders, which are found in great numbers scattered over the country.

These spirits act as *genii* of certain favored men who by their aid become great sorcerers. They are able to cure diseases, to detect offences, to give good luck in hunting, and they visit the spirits of the moon and of the stars.

The Eskimos entertain a great fear of the *Tupilat*, the Spirits of the Dead, who kill every one daring to offend them. This is the

reason why they are afraid to touch the corpse of the deceased, and why they destroy every object which once belonged to a dead Eskimo.

The soul of the dead Innung goes to the land Adlivum, beneath the earth of which an evil spirit, Sedna, is mistress. In olden times she was an Eskimo woman herself, married to a fulmar who used her very badly. She escaped in the boat of her father who flung her overboard to save his own life from the wrath of the bird, after having detected the loss of his wife. While Sedna clung to the edge of the boat the father cut off her fingers which were changed into seals and whales. To revenge herself she caused two dogs to gnaw off her father's feet and hands. Then the earth opened and they went down to the land Adlivum. As the Eskimos kill the seals and whales that have risen from Sedna's fingers she hates and pursues them. Only those who come to an unnatural death escape her and ascend to Heaven to the land Kudlivum where innumerable deer are found, and where they are never troubled by either ice or snow.

Sedna is feared by the Eskimos even more than the Tupilat and the traditions about her have the greatest influence on their habits, manifesting itself mostly in laws about food and interdiction of labor on certain days.

To compare the habits and traditions of the Eskimos of Baffin Land with those of the Smith Sound and Greenland will be of much interest, as these tribes connect the central with the eastern Eskimos.

Tribes which may easily be studied, and whose customs are of prime importance are the Sicosuilarmiut and Iglumiut, and their connections with the Labrador natives. It is a matter of regret that so little is known of the inhabitants of Southampton Island and of the west shore of Hudson's Bay, although Hall spent five winters in those regions. The researches of Mr. Turner in Ungava will fill a great gap in our knowledge of the central tribes.

Another tribe of great importance are the inhabitants of Admiralty Inlet, who seem to be very numerous up to the present time.

Even now it is possible to trace the connection between the tribes from King William's Land to Smith Sound and Labrador. The Netchillirmiut of Boothia Felix, who are now mixed with the Ugjulirmiut of King William's Land and Adelaide Peninsula most probably occupy part of the old country of the Ukusiksalingmiut of Back River. These natives, who live principally upon musk oxen, cross

the land in visiting the shores of Wager River. The Netchillik Eskimos travel through the land of the Sinimiut of Pelly Bay to Eivillik (Repulse Bay). The Eivillinmiut frequently have intercourse with the Igluling tribe, who formerly visited the Cumberland Sound Eskimos by the way of Majoraridjen, the country north of Lake Nettilling (Lake Kennedy). Three roads are used in traveling from Igluling to the west shore of Baffin Bay and to Lancaster Sound, the most western through the fiord Tessiujang, near Cape Kater, to Admiralty Inlet; the other to Ikalualuin (Arctic Sound) in Eclipse Bay and the third one to Anaulereelling (Dexterity Bay).. The Tudnunirossirmiut sometimes cross Lancaster Sound, and were found on the western part of North Devon, which they call Tudjan. They cross this land and Jones Sound on sledges and have intercourse with a tribe on Ellesmere Land, which they call Umingmamnuna. From Bessels' researches we know that they cross Smith Sound, for he found amongst the Ita-Eskimos a man who had lived in former years amongst the Akudnimiut on the east coast of Baffin Land. I myself found a native near Cape Kater, north of Home Bay, who had lived somewhere near Cape Isabella at the entrance of Smith Sound for several years.

The questions which may be settled by a more thorough knowledge of the habits and traditions of all these and the more western tribes which have scarcely been seen by any white men, may prove of prime importance for the solution of the question relating to the origin and migrations of this people.

Mr. JOHN MURDOCH read the following paper on "SEAL CATCHING AT POINT BARROW."

The capture of seals is one of the most important of pursuits among the Eskimos of the two villages at Point Barrow. A failure of the seal harvest would be as disastrous to them as the failure of the potato crop to the Irish, or the rice crop in India. Not only does the flesh of the seal form the great staple of food, but its fat furnishes them with oil to light and warm their winter houses, to oil their water-proof boots and harpoon lines, and to keep the water out of their skin boats. The skin serves to make their water-proof boots and leggings, the soles of their winter boots, canteens, the covers of the kaiaks, or small skin canoes, and, rarely, their outer clothing; cut into thongs it furnishes a serviceable cord which they make into nets and harpoon lines, and employ for all the varied

purposes for which we use cord. In former times and occasionally at present, the skin served to cover the summer tent, or *tú pēk*. No part of the animal is wasted. Even the entrails are saved, and dressed, and made into water-proof frocks to wear over the fur clothing in rainy and snowy weather. If there were no seals at Point Barrow there could be no Eskimos, barren as the country is of fish and reindeer.

The following species are pursued: First, and most important, the Ringed Seal or Nētyī (*Phoca foetida*). This is the seal par excellence, and the only one taken in any considerable numbers, by all the methods which will be described hereafter. Next in importance is the great Bearded Seal, úg'ru (*Erignathus barbatus*). This is comparatively rare, though a good many are taken much in the same manner as the walrus with the heavy harpoon and rifle from the umiak. The skins are especially valued for covering the large skin boats, and for making heavy harpoon lines. The other two species are of extremely rare occurrence. The Harbor Seal, kasigā, (*Phoca vitulina*) is occasionally caught in summer in the nets at Elson Bay, and the rare and beautiful Ribbon Seal (*Histiophoca fasciata*), the kaixólīñ, is now and then taken in the early winter.

When the ice-pack comes in in the autumn, and the sea is beginning to close, it may be about the middle of October, the natives who are now all back from their summer wanderings and settled for the winter, begin the pursuit of the ne'ētyē. At this season there are many open holes in the pack to which the seals resort. Here they are taken by shooting them with the rifle as they show their heads above water, and securing them with the retrieving harpoon or naúligû. The line and harpoon-head belonging to this are generally carried attached to the gun-case which is slung across the shoulders, and the shaft serves as a staff for walking and climbing about the rough ice. A hunter is lucky if he secures more than one or two seals in this way in a day's tramp. He generally drags his game home by a line looped through a hole in the under jaw. Wherever the sea is sheltered by grounded ice, it will freeze on calm nights to the depth of three or four inches, and in these newly-formed fields of ice are soon to be found small round holes, which the seals have kept open for fresh air. The natives resort to these holes, provided with a rifle, a different form of harpoon, the úna, with a long, slender, loose-shaft, fitted for thrusting through the small hole, and a little three-legged stool, nīgāwau'otín, just

large enough for a man to stand upon, to keep the feet from getting chilled by the ice. A little rod of ivory is sometimes thrust down through the hole to indicate the approach of the seal, and the hunter standing or squatting on the stool with his rifle and spear in readiness, waits patiently for the seal to come. As soon as he comes to the surface he is shot through the head and the úna is immediately thrust down through the hole to secure him. The ivory icepick, túu, serves to make the hole large enough to drag him through. Both these methods of hunting are pursued during the whole winter whenever there are open holes or fields of newly-formed ice, and natives are continually scouring the ice-field armed with rifle and naúligt, in the hopes of finding open holes. The greatest catch of the year known takes place after Nov. 15th, when the sun has sunk below the horizon for his 72 days' absence, and the nights are long and dark, while the days are only a few hours' twilight. At this season, wide cracks frequently form in the pack, miles in length and a mile or two from the shore, and of course are a great resort for the seals. As soon as such a crack is discovered, and scouts are continually on the watch for them, the men turn out in force and skirt along the edge of the crack till they find a suitable place for setting their nets. A place is selected where the ice is level and not too thick for about 100 yards from the edge of the crack, and the nets are set as follows: The net is made of seal-thong in large meshes, and is about 15 or 16 feet long by 10 deep. Two small holes are dug through the ice, about the length of the net apart, in a line parallel to the edge of the crack, and between them is cut a hole large enough to admit the passage of a seal. A long line with a plummet on the end is let down through one of the small holes and grappled and drawn up through the middle hole by a long, slender pole with a hook on the end of it. This is made fast to one upper corner of the net, and a similar line drawn through the other small hole and made fast to the other upper corner. By hauling on these lines the net is drawn down through the middle hole and hangs like a curtain under the ice. A line is also attached to it by which it can again be drawn up through the middle hole. The end lines are loosely made fast to lumps of ice and as darkness sets in the hunter stations himself near the hole and begins rattling gently on the ice with the butt of his spear, scraping with a tool made of seals' claws mounted on a wooden handle, or making any gentle monotonous noise. This excites the curiosity of the seals who are cruising

around in the open water, and one will at last come swimming. in under the ice towards the sound. Of course he strikes against the loose net, runs his head or flipper through it and his struggles to escape only serve to entangle him still more. The running out of the end lines informs the hunter that there is a seal in the net. He waits till he thinks that he is sufficiently entangled, and then hauls him up through the middle hole. If he is not already drowned, his neck is broken by bending the head back sharply, and he is disentangled from the net which is set again. Of course, he very soon freezes stiff, and if there is enough snow on the ice, he is stuck up on his tail, so as not to be covered up and lost should a drifting snowstorm come on. One man has been known to take as many as thirty seals in this way in a single night. This method of fishing can only be practiced in the darkest nights. A bright moonlight, or even a bright aurora seriously interferes with success. The dark nights in December, when the moon is in southern declination and does not rise, are generally the times of a great catch. The dead seals are stacked up and brought in when convenient by the women and dogsleds. Any small crack in the ice to which the seals resort is immediately surrounded by a cordon of nets which are visited every two or three days, and many seals are thus taken. About the end of February, when the sun is bright and the ice thick, the seals have formed permanent breathing-holes to which many resort. When such a hole is found, a net is set flat underneath it, by making four or five holes round it, drawing the net down through the main hole, and the corners out to these holes. One man, who has stayed at home from the spring deer-hunt, will generally have three or four nets set in this way, which he visits every few days. This method of netting is kept up during the spring till the ice begins to melt on the surface and the seals come out on it, where they are sometimes shot. Many seals are killed with rifle and *nauligû* from the *Miaks* when whaling or hunting walrus in the spring and summer, and they are also caught in nets set along shore in Elson Bay.

There is still one more method of taking seals seldom practiced near the villages, and only in the summer. This is with the light darts, *kûkigû*, from the *kaiak*. These darts are so arranged that the little barbed head is detachable and attached to the shaft by a line forming a bridle, which always pulls the shaft transversely through the water. Three of these darts are carried in the *kaiak* and darted into the seal with a hand board. The resistance of all three shafts wearies the seal out until he can be approached and despatched.

DISCUSSION.

Mr. DALL gave a description of Norton Sound, which is a shallow estuary subject to sudden changes in depth due to direction of wind. Seal fishing in winter is practiced on the edge of the ice about ten to twenty miles from shore, but is attended with much danger owing to the liability of the floe to break up and go to sea with a strong eastwardly wind. The best seasons are early autumn and spring. In summer short nets supported by three stakes driven in the mud in about one to two fathoms water where there is current are used and take many seal. The upper edge of the net is taut, the lower part hangs nearly free, and about five feet in height. The seal are usually drowned in the net, but if living are killed with a club. If a seal is shot and then secured, a pin like a large nail with a broad head is fastened in the wound to prevent loss of blood which is much esteemed in the Innuït cuisine.

A peculiar spear or lance is used by the Nunivak people, being a three-sided ivory point as large as the biggest walrus tusk will make, straight, mounted on a heavy wooden shaft. The head may be eighteen inches long, is drilled in the median line of each face to the center of the blade, and a slit is then sawed nearly the whole length. The three slits meet in the center which is entirely excavated, but without enlarging the slits which remain only as wide as the thickness of the saw. Pressure from behind springs out the thin walls of the lance head which has a sharp apex—on the removal of pressure the walls resume their position gripping firmly the tissues which have protruded into the slits. Pulling only tightens the grip. This style of lance has not as far as the speaker was aware been any where described, though the specimens which he saw in 1868 were afterwards sent to one of the museums in Germany.

Responding to a question, Mr. DALL said that he thought we were not at present in a position to adjudge whether the Eskimo were related to the cave dwellers as advocated by Dawkins, though their mode of life presents many similarities.

Prof. MASON spoke of the richness of information now at our command in Washington, Greenland being represented by Dr. Bes-sels; Cumberland Gulf by Dr. Boas; Ungava Bay by Lucien M. Turner; Point Barrow by Mr. Murdock; and the Western Eskimos by Mr. Dall. He also called the attention of the Society to the great amount of invention wrapped up in an Eskimo harpoon. Hitherto students had been satisfied with speaking of harpoons with-

out specifying the variety; but Mr. Murdoch's own collection contained three types: lances, darts, and harpoons. Of lances there were three kinds, the whale, the walrus, and the deer lance. Of darts there were several varieties, all carried by the throwing stick, among them the bird or pronged dart (with or without side prongs), the feather dart, the float dart, the bridle or martingale dart, and the harpoon dart. Of harpoons Mr. Murdoch could exhibit several varieties. The most interesting was the retriever. The Eskimo standing on the edge near thin ice shoots the seal in the water, and after breaking a channel with the ice-pick on one end, launches the whole implement at the animal, holding on to a line attached to the harpoon. By this means he could draw the dead body to the thick ice.

Mr. MURDOCH, in answer to a question of Dr. Bessels, said the seal-nets appear to have never been made from whalebone. Nets of this material with small mesh are used for taking whitefish, &c. The seal-net is a comparatively modern invention. Nikawáalu, an intelligent middle-aged native, full of tradition, says "Adrání (beyond the memory of man now living) there were no nets and they killed seals with the spear (únā) only." No work that requires hammering or pounding on wood must be done during the whaling season, and even rapping with the knuckles on wood is bad. They asked us to leave off work on our block-house in the spring of 1882; saying it would drive off the whales. The whaling was a failure that season.

Mr. MURDOCH also stated the following myths:

A'sēlu, the mythical dog, was tied to a stake. He gnawed himself loose, and went into the house where he found an Eskimo women, with whom he had sexual intercourse. From this woman sprang the human race.

A "doctor" starting on a fishing trip in the fall gave tobacco to the dead man at the cemetery, breaking off tiny bits and throwing them into the air. When he arrived at the river he also gave tobacco in the same way to the demon *Tuūñ-a*, saying "Tuūña, Tuūña, I give you tobacco! Give me plenty of fish."

They said the aurora (*kiólyä*) was *baŭ*, that there was danger of its striking a man in the back of the neck and killing him. Consequently, in coming to and fro from the village after dark in twos or threes (they never dare go alone), one carries a drawn knife or dagger to thrust at the Aurora and drive it away. Frozen dogs' excrement thrown at the aurora will also drive it off.

During a bright aurora the children especially sing to it, sometimes nearly all night, performing a stamping dance, with the fists clenched. The song has many verses, with the same refrain. The first verse, as follows:

“Kiólyā ke! Kiólyā ke!
A yáñā, yáñā, ya!
Hwi, hwi, hwi, hwi!”

EIGHTY-SEVENTH REGULAR MEETING, Dec. 16, 1884.

Major J. W. POWELL, President, in the Chair.

The Secretary of the Council announced the election of Admiral Thornton A. Jenkins, U. S. N., Mr. John Murdock, and Mr. Lucien M. Turner as active members of the Society.

The Curator presented a report showing the receipt of seventy-three gifts, comprising books, papers, and pamphlets, as follows:

GIFTS.

- From the DIRECTOR.—Second Annual Report of the Bureau of Ethnology. 1880–81. Major J. W. Powell. Washington. 1883. Pp. 487. 8°. Illustrations and plates.
- From Mr. GEO. F. BLACK.—British Antiquities; their present treatment and their real claim. By A. Henry Rhind. Edinburgh. 1885. Pp. 47. 8°.
- Notice of a collection of flint implements found in the neighborhood of Fordoun, Cincardineshire. Rev. James Brodie. Pp. 5.
- On certain beliefs and phrases of Shetland Fishermen. Arthur Laurenson. Pp. 6.
- Did the Northmen extirpate the Celtic inhabitants of the Hebrides in the 9th century? Capt. F. W. L. Thomas, R. N. Pp. 35.
- Notice of a collection of flint arrow-heads and bronze and iron relics from the site of an ancient settlement, recently discovered in the Culbin Islands, near Findhorn, Morayshire. Hercules Linton. Pp. 4.
- Notes respecting two bronze shields recently purchased for the museum of the Society, and other bronze shields. Wm. T. McCulloch. Pp. 4.